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of Hinduism "the Brahman relies more upon the *mantra*, or spell, than upon the prayer." In Northern India white magic and black magic—the former employed for the promotion of the general interests of the community by such imitative or homeopathic devices as "rain-making," etc.; the latter employed by the individual to selfishly benefit himself, and "naturally regarded as an offence against the community at large"—are known and distinguished. Homeopathic, imitative, and contagious magic have each their dark and their light sides. Every village in the hill-country has its *dain*, or village-witch. In Northern India the methods of exorcising evil spirits are less elaborately developed than in the South.

It is to be hoped that the succeeding volumes of this series relating to other regions of India will be as interesting and as informing as this.

ALEXANDER F. CHAMBERLAIN.

Twenty-fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution, 1902-1903. By W. H. HOLMES, Chief. Washington : Government Printing Office, 1907. xl, 846 pp., 21 pl., 1112 fig.

The Introduction to this Report indicates the scope of the researches carried on during the year in the field and at the offices of the Bureau: The investigations of Professor Holmes and Mr Fowke on the antiquity of man in Missouri, Kansas, etc., and their examinations of aboriginal flint-quarries, sites of stone implement manufacture, iron mines (Leslie, Mo.), etc.; Dr Fewkes' archeological investigations in Porto Rico and Santo Domingo; Mrs Stevenson's researches among the Zuñi; Mr Mooney's investigations among the Kiowa and Cheyenne; Dr Thomas' work on the linguistic families of Mexico and Central America; Mr Hewitt's studies in Iroquoian cosmogonic myths and ritual, also in Lutuamian (Klamath) sociology; Dr Swanton's work in Haida mythology, linguistics, and sociology; Dr Gatschet's linguistic investigations in the Peoria, Miami, and Wea dialects of the Algonquian stock; Dr Russell's investigations among the Pima Indians of Arizona, etc. Of these members and collaborators in the work of the Bureau, Dr Gatschet and Dr Russell have been since removed by death. The Introduction contains also a necrology of Major Powell, founder and director of the Bureau, who died September 23, 1902, and a notice of Miss Jessie E. Thomas, daughter of Dr Cyrus Thomas and librarian of the Bureau, who was accidentally drowned on January 14, 1903. Report of progress is also made on the *Handbook of American Indians*, the first volume of

which (A-M) has since been published under the editorship of Mr F. W. Hodge. Announcement is likewise made of a forthcoming *Linguistic Handbook* under the editorship of Dr Franz Boas, now honorary philologist to the Bureau. Other important linguistic investigations are those of Mr H. H. St Clair, 2d, among the Ute, Shoshoni, and Comanche.

The body of the Report is taken up with a monograph on "Games of the North American Indians," by Stewart Culin. This work is a worthy successor to the earlier comparative and synthetic studies of Indian customs, institutions, industries, etc., such as Mallery's "Sign Language" (1879-80) and "Picture Writing" (1888-89), and the monographs of Professor Holmes on various aspects of aboriginal art and industry. The collection, upon which Mr Culin has based his investigations, "has been confined to games in which implements are employed" (children's games without such accessories being excluded), and the present work "contains a classified and illustrated list of practically all the American Indian gaming implements in American and European museums, together with a more or less exhaustive summary of the entire literature of the subject." According to Mr Culin, among the American Indians "games of pure skill and calculation, such as chess, are entirely absent." Their games may be divided into two general classes: (I) *Games of chance*, of two sorts (one in which "implements of the nature of dice are thrown at random to determine a number or numbers, and the sum of the counts is kept by means of sticks, pebbles, etc., or upon an abacus or counting-board, or circuit"; and a second in which "one or more of the players guess in which of two or more places an odd or particularly marked lot is concealed, success or failure resulting in the gain or loss of counters,") and (II) *Games of dexterity*, of which five kinds are enumerated, viz: (1) archery in various modifications, (2) a game of sliding javelins or darts upon the hard ground or ice, (3) a game of shooting at a moving target consisting of a netted wheel or a ring, (4) the game of ball in several highly specialized forms, (5) the racing games, more or less related to and complicated with the ball games. In addition, there is also "a sub-class related to the games of shooting at a moving target, of which it is a miniature and solitaire form, corresponding to the European game of cup and ball." The games are described and illustrated under each type and variety, the cataloguing being according to linguistic stocks and the tribes belonging to them. Besides the usual good indexes to the volume there is on pages 36-43 a very convenient tabular index to tribes and games. Many of the full-page illustrations, from photographs, are valuable from ethnological points of view other than those immediately concerned.

The longest section (pp. 44-225) devoted to any one type treats of dice games, "including all games in which number is determined by throwing, at random, objects which for convenience may be termed dice." "Dice games" are reported by Mr Culin as "existing among 130 tribes belonging to 30 linguistic stocks," and "from no one tribe does the game appear to have been absent." A high antiquity is suggested by the "wide distribution and range of variations in the dice games"—small bone dice have been found in prehistoric graves in southwestern United States, and a prehistoric stick-die in the cliff-ruins of Colorado, while pottery bowls from prehistoric Hopi graves in Arizona are decorated with representations of gaming sticks, with their peculiar markings. Among the numerous tribes referred to, the "dice" consist of such things as the following: sticks and pieces of wood; stones of various fruits, halves of walnut shells, acorn cups, claws of mountain-lion, teeth of beaver, woodchuck, etc., astragali of bison, deer, etc., phalanges of seals, corn grains, pieces of bone, ivory, etc., discs of stone, wood, pottery, etc., and, as a result of contact with whites, pieces of brass, china, etc. The receivers, holders, and shakers of the dice call into play the arts of pottery and basketry, while the dice themselves are often decorated, carved into human or animal forms, etc. "Stick games," although known to tribes of the Algonquian, Siouan, and Zuñian stocks, appear to flourish especially among the peoples of the Pacific Coast region, where alone one form is to be found. The "hand game" (so-called because the lots are held in the hand during the play) has a wide distribution, occurring among 81 tribes belonging to 28 different linguistic stocks, a fact partly accounted for, Mr Culin thinks, by reason of its being played "entirely by gesture, so the game could be carried on between individuals who had only the sign-language in common." To the photographs of Dr Dorsey, reproduced on pages 286 and 287, of Kutenai Indians playing the hand-game should be added the drawing of a similar scene by a Kutenai, published since Mr Culin's monograph was completed, by the writer of this notice, in the *American Anthropologist*. The "four-stick game" is limited to a few tribes of several stocks in Oregon-California. The "hidden-ball" or "moccasin-hiding" game ("a game of hiding something in one of several places, usually four, the opponents guessing where it is concealed") is reported from tribes of the Algonquian, Athapascan, Iroquoian, Keresan, Piman, Shoshonean, Siouan, Tanoan, Wakashan, Yuman, and Zuñian stocks. It is of considerable importance among the Pueblos, "the hidden-ball game being one of the five games sacrificed on the altar of the war-god in Zuñi." The "moc-

casin game," which in the East has little of ceremonial about it, is regarded by Mr Culin as "a direct modification of the hidden ball game, the Navaho game, with its nodule and striking stick, furnishing a connecting link." Of the games of dexterity the largest space (pages 561-714) is given to ball and its varieties (racket or lacrosse, shinny, double ball, ball race, foot-ball, hand-and-foot ball, tossed ball, foot-cast ball, ball juggling, hot ball), the next, pages 420-527, to "hoop and pole," with its "miniature and solitaire form," ring and pin (pages 527-561). "Hoop and pole," according to Mr Culin, "is remarkable for the wide diversity in the form of the implements employed, as well as in the method of play." It is also very widely distributed "throughout the entire continent north of Mexico." The netted hoop employed in this game is identical with the netted shield, Mr Culin believes, and "the game itself arose from the employment of this practical shield in connection with the arrow or javelin." A possible evolution of the wheel with its locomotive service seems to have been not entered upon by any North American Indian people. The game of "ring and pin" has also a wide distribution. It is analogous to the European game of cup and ball. Of the ball games racket is less widely distributed than shinny; its most notable development has been among tribes of the Algonquian, Iroquoian, and Muskhogean stocks. The ball race "appears to be confined to the Southwestern tribes," extending into Mexico and westward into California; it is well developed among the tribes of the Piman stock and some of the Pueblo Indians. The data concerning foot-ball proper are "extremely meager and unsatisfactory," though it seems to have existed among many tribes of different stocks. The "snow-snake" game naturally flourishes among such peoples as the Iroquois, whose winter environment has furnished the necessary stimulus. Among "minor amusements" Mr Culin mentions: Shuttlecock, tipcat, quoits, stone-throwing, shuffleboard, jackstraws, swing, stilts, tops, bull-roarer, buzz, popgun, bean-shooter, and cat's-cradle. The game of shuttlecock is known to the Salishan, Wakashan, and Zuñian stocks; tipcat to the Iroquoian, Siouan, and Zuñian; games akin to quoits to the Algonquian, Athapascan, Eskimoan, Keresan, Skittagetan, Wakashan, Yuman, and Zuñian stocks; throwing stones at a mark is reported from the Bannock of Idaho (Shoshonean) and the Tewa of Santa Clara (Tanoan); a game like shuffleboard, played on the ice by women, occurs among tribes of the Siouan stock; jackstraws is reported from the Eskimo and the Haida, swing from the Arapaho, Pawnee, and Lakota. The Wichita, Hopi, and Zuñi appear to be acquainted with stilts. The

top, which some authorities have imagined to be of recent European introduction, "is one of the most widely diffused of Indian children's play-things," and is doubtless pre-Columbian. We have the interesting information (p. 750) that "the bull-roarer, or whizzer, used ceremonially by the Hopi, Zuñi, Navaho, Apache, and other tribes, is employed in the same form as a child's toy, the latter being presumably borrowed from the implement used in religious rites." The buzz ("a whirling toy made of a flat piece of bone, pottery, or gourd shell, or of a heavy bone, with one or two cords on each side") appears to be "a common toy among Indian children." The popgun and the bean-shooter have probably been borrowed from the whites, although the question as to the origin of the former may be said to be still doubtful. Cat's-cradle, Mr Culin tells us, "is known to all tribes of whom direct inquiry has been made." According to the Zuñi, it is "the netted shield of the war gods," and the game was taught these by "their grandmother, the Spider." The Navaho also attribute it to "the Spider people." The Zuñi say again that "cat's-cradle was taught to the little boys, the Twin War-gods, by their mother, the Spider woman, for their amusement." At pages 781-87 a few unclassified games are discussed, and a brief appendix (pages 803-09) treats of "running games" proper, for purposes of comparison with the ball race. An interesting question in connection with the games of the North American Indians is the effect of European contact. A marked example of this is the adoption of base ball by the Navaho (ca. 1863, through the prisoners of the Bosque Redondo in New Mexico); the Thompson Indians of British Columbia seem also to have picked up a game of ball from the whites; and card playing — "the games played by the Indians with cards are easily recognizable as common Spanish and American games." Other games considered by Mr Culin to be of European introduction are several "played on boards or diagrams, like merils (games of skill and calculation, otherwise entirely lacking)," found among certain Algonquian tribes, tribes of the Pueblo stocks, etc. Mr Culin rightly rejects the opinion of those who would make racket (*la crosse*) a game of European origin, the evidence of its aboriginal invention being overwhelming. The conclusions arrived at of prime importance are:

1. That the games of the North American Indians may be classified in a small number of related groups.
2. That morphologically they are practically identical and universal among all the tribes.
3. That as they now exist, they are either instruments of rites or have descended from ceremonial observances of a religious character.

4. That their identity and unity are shared by the myth or myths with which they are associated.

5. That, while their common and secular object appears to be purely a manifestation of the desire for amusement or gain, they are performed also as religious ceremonies, as rites pleasing to the gods to secure their favor, or as processes of sympathetic magic to drive away sickness, avert other evil, or produce rain and the fertilization and reproduction of plants and animals, or other beneficial results.

6. That in part they agree in general and in particular with certain widespread ceremonial observances found on the other continents, which observances, in what appear to be their oldest and most primitive manifestations, are almost exclusively divinatory.

The ceremonial and religious aspects of a game are well illustrated in the ball-play of the Cherokee, the Zuñi dice game, the hoop-and-pole game of the Navaho, etc. The rôle of sex in Indian games is a matter of some interest and importance, certain games being played exclusively by one and a number of others by both sexes—the games relating to masculine ideas and activities are, however, in the majority. "Shinny," e. g., is particularly a woman's game, but among some tribes it is played by men alone, among some others by men and women alone, among others still by men and women together, and even in the cases of a few others by men against women, as among the Crows. "Double ball" among the Plains tribes is played exclusively by women, but in northern California by men.

The games of the North American Indians are indigenous, there being "no evidence that any of the games described (i. e. with the exception of the few noted elsewhere) were imported into America at any time either before or after the conquest." Indeed the most marked borrowings (lacrosse in the North, racket in the South, etc.) took place on the part of the whites. Mr Culin thinks he has discovered evidence of the radiation of games from a center in southwestern United States north, northeast, east, and probably also south. "There appears to be a progressive change from what appears to be the oldest forms of existing games from a center in the southwestern United States, along lines north, northeast, and east. Similar changes probably occurred along lines radiating from the same center southward into Mexico, but in the absence of sufficient data this conclusion cannot be verified" (p. 31). He is inclined to see in "the divine Twins (the Zuñian War-gods, e. g.) the miraculous offspring of the sun, who are the principal personages in many Indian mythologies," the "primal gamblers." Always contending

(east and west, night and day, winter and summer, morning and evening stars, etc.), "they are the original patrons of play, and their games are the games now played by men." The reviewer and all other students of the evolution of human culture-activities will eagerly await the volume promised by Mr Culin, in which he is to undertake "the task of attempting to untwine the tangled web in which the myth of the Twins is interwoven." While appreciating to the full the genius for research and the interpretative instinct of Mr Culin, the present writer feels that he has perhaps gone too far in his derivation of so many games from the use of the bow and arrow, the shield, and other implements of warfare. It may be that their warlike aspect, in not a few cases, is merely secondary and not really primal or primitive. The same remark might be made concerning the divinatory theory. Nevertheless, as Mr Culin is the authority on the subject, these criticisms may be *de trop*.

ALEXANDER F. CHAMBERLAIN.

Certain Mounds and Village Sites in Ohio. BY WILLIAM C. MILLS, M. SC., Curator and Librarian, Ohio State Archaeological and Historical Society; Curator of the Archaeological Museum, Ohio State University. Volume I. Columbus, Ohio : Press of Fred J. Heer, 1907.

This is a well printed, large octavo volume of excellent appearance and amply illustrated, and constitutes a valuable contribution to the archeology of Ohio. It comprises reports of four explorations, which appeared separately in the *Ohio Archaeological and Historical Quarterly* (vols. x, XIII, xv, and XVI). These reports are separately paged and are as follows : Part I, Excavations of the Adena Mound ; Part II, Explorations of the Gartner Mound and Village Site ; Part III, Explorations of the Baum Village Site ; Part IV, Explorations of the Edwin Harness Mound. All of these sites are situated in Ross county, Ohio, and in the vicinity of Chillicothe. This section was a favorite seat of mound-builders, and has been made classical by the excavations of Squier and Davis, Thomas, Fowke, Moorehead, and others.

Mr Mills' method of opening the mounds is systematic and deliberate, and the care exercised in uncovering the human remains and objects of art is exemplified in both text and illustrations. He is the most worthy coadjutor of Mr Clarence B. Moore in the field of mound exploration of the present period.

I. The Adena mound was the result of two distinct periods of building, the cubic contents being apparently more than doubled by the later additions. The burials in the original mound were confined to within a